

The Tarocca Man
A Synopsis

Using the Rider-Waite tarot deck (originally published 1910), which is one of the most popular tarot decks in use today in the English-speaking world, a man is created - this is the “fool,” which is taken to represent the Aspirant. The Emperor from the Crowley deck has been substituted - and the Queen of Pentacles, who is the Fool’s “one true lady love” has been included above the Wheel of Fortune: she is the Fool’s “anima” and “fortuna.”

The positions of the Strength and Justice cards have been exchanged - which is not unheard of in a “reading” - and deal with matters of the heart (i.e. “love”). Strength appears beneath both the “virgin” High Priestess and the Empress cards - and deals with the theme of tearing the veil or hymen. The Hanged Man hangs cross-legged beneath the Emperor, who has crossed his legs, too; they are the two men who are falling from “The Tower Struck by Lightning,” which deals with “*the softening of the penis after ejaculation.*”

The Fool begins his journey by encountering his opposite in life - the Magus (i.e. Magician) - and continues his life's journey until he encounters the Hermit at the end of his life, who stands like the “cynic” Diogenes with a lantern in hand looking back over the course of events of his life. Note the blue sphinx wields a sword - verso Justice.

The duality of the two monks standing before the Hierophant, or “judge,” is replicated in the Lovers and the “two sphinx” which are harnessed to the Chariot but pull in opposite directions. Most important is the duality of the Hierophant card. Notice that in the Death card this duality is represented by the obviously dead Emperor and the Hierophant, who is pleading with Death to spare two children - the Fool and the Queen of Pentacles or the Lovers. Temperance, which skillfully masters the “water of life,” and the Chariot are, in polarity, opposites... as are the Lovers and the Devil, sitting legs uncrossed and apart, suggestive of sexuality.

The Star deals with harmonizing one’s life cycles in tune with the “Eighth,” insomuch as there are “eight eight-pointed stars”: Just as the seven first notes in the musical scale lead to an eighth note that is a repetition of the first at a higher level of vibration, so do the seven operations of alchemy lead to a return to the realm of matter at a higher frequency of consciousness. It is notable that as Temperance pours from one vessel into another, the Star pours water both on land and into a pool, reminding us of the Angel (Revelations 10:5, 6) which placed his right foot on the sea and his left foot on the land, announcing the brevity of life, saying: “There should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”

The lobster, which appears in the Moon card, is in the position of the “sexual organs” - being more associated with the female reproductive organs, consisting of the vagina, uterus, Fallopian tubes, and ovaries. A relationship has been demonstrated between the onset of menstruation, among women who have 29.5 + 1 day menstrual cycles, and the onset of full moon.

The Angel Temperance also announces the Judgment (alluded to by the Star) - and man, woman, and child are standing in their graves awaiting such. In the World card, at the end of this reading, we again see the “four evangelical beings” which we first encountered in the Wheel of Fortune. “Fortuna,” wielding two batons, representative of the Fool’s stick and the Hermit’s staff, both phallic objects, has been subjugated and is kept in her place by the four living creatures, living beings, or Hayyoth are a class of heavenly beings described in Ezekiel’s vision of the heavenly chariot. Comparatively, there are *also* four different suits which comprise the Minor Arcana.

